THE DIFFERENCE BETWEEN THE Church and Court OF ROME, CONSIDERED: IN SOME REFLECTIONS ON A DIALOGUE ENTITULED, A Conference between two *Proteſtants* and a *Papiſt*.

By the Author of the Late Seaſonable Diſcourſe.

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THE DIFFERENCE BETWEEN THE CHURCH and COURT OF ROME, CONSIDERED.

HAving fouud my ſelf concern'd to Vindicate the *Seaſonable Diſcourſe*, (which ſhew'd the Neceſſity of Maintaining the Eſtabliſh'd Religion in Oppoſition to Popery) from the Paſſionate Cavils of the Full Anſwerer: I think it neceſſary further to advert to what is offered by a more temperate and knowing Writer, in Bar to my Aſſertions, whether in direct contradiction to them, or incidentally in order to the framing an Apology for thoſe moderate men of the Roman Communion, who diſown the Exorbitances of the Pope, though they remain addicted to that Church.

Writers of this kind, who not onely joyn with, but ſeemingly out-go us, in a juſt abhorrence of ſome of the odious parts of Popery, thereby gain an advantage to recommend both themſelves and the other leſs ſcandalous, though equally

pernicious, Doctrines of the Roman Church; and also to bring in that Whole Religion at the Postern-Door, which would never be admitted at the Gate.

And if this be the natural Effect of the Pretences made to Moderation, however specious they appear, I presume 'twill be esteem'd by sober men no ill Office to detect the fraud and danger of them, and demonstrate the Unpracticableness and utter Impossibility of that Dream of Reconcilement with those our Adversaries; who cannot dismiss an Error, but they must part with Infallibility to boot; nor incline to the Demands of Truth or Charity, without the forfeiture of Interest and Reputation: In a word, cannot acquit themselves of Treason, without renouncing an Article of their Faith.

Now our Author having thought fit to propose what he had to say in this Affair, in the form of a Dialogue, which though in it self a popular and perswasive method, is yet by reason of its frequent Transitions and Ornamental Appendages, not very very proper for the carrying on an Argumentative Debate: I shall therefore consider the Heads of Discourse which I find insisted on by him, those I mean which seem material, distinctly and apart, and fairly give my thoughts upon them.

Where my first Enquiry shall be,

I. *Whether peaceful Pretences are Baits to catch the unwary Proselyte, who when he is once hung, there is no getting loose again; but Concessions are retracted, the painted shews washed off, and he has nothing left but a fruitless repentance.* All which the Author peremptorily denies, pag. 8.

II. *Whether if the State would think fit to allow the English Papists, such, of whose Fidelity and Affection to their Country the Governours were well assured, to whom those Papists might have recourse for their spiritual Concerns, they would remove our jealousies of their being over-much affected to Strangers,* &c. Which is asserted, pag. 6.

III. *Whether the Popes power in deposing Kings be a Doctrine of the Roman Church?* Which is denied, p. 9, 10, 11, 12.

IV. *Whe-*

IV. *Whether Princes of the Roman Communion have sufficient Powers to defend themselves from the Tyrannies and Encroachments of the Pope.* Which is said, p. 16, 17, 18.

V. *Whether Religion were the Cause of the Massacres in* France *and* Ireland? Which is denied, pag. 29.

These severals being honestly discust, will I presume go very far toward the undeceiving of all those, who without the mixture of Prepossession and Interest, which no evidence can convince, are led aside by fair Appearances; and are so credulous to think every thing possible, which some bold Undertaker has the Confidence to say is easie; and every thing practicable which some man of speculation demonstrates to be possible.

ENQUIRY I.

Whether Peaceful Pretences are Baits to catch the unwary Proselyte, who when he is once hung, there is no getting loose again, but Concessions are retracted, the painted shews washed off, and he has nothing left but a fruitless Repentance.

In which Enquiry concerning the insidious practising of the Romanists to draw men into Popery, It will be reasonable to observe the method used in this affair: Where I might very justly insist upon the down-right Cheats, Juglings, and Impostures practised by the Factors for Popery, notoriously evidenced not onely by creditable Testimony and flagrant Fact; but also by publick Acts of Court, and Judicial Records: Of which the Reader may have large accounts from Archbishop * *Harsnet*, Mr. *Gee*, Mr. *Baddiley*, *Pott*, and others. To which might be added the impudent Defences of pious Frauds, direcing of Intention, and Apologies for that artificial way of lying called Equivocation; as also the Fallacies and empty Paralogisms constantly used and solemnly recommended in the Affair of gaining Proselytes to the Roman Church.

* Declarat. of egregious Popish Impostures, &c. Foot out of the Snare. Examination of *Sombres*, &c. Boy of *Bilson*, &c. *Chambers*. *Sheldon*.

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As a Specimen whereof, to avoid trouble to the Reader and my ſelf, I will mention thoſe which are propoſed by *Thomas à Jeſu*, in his large work concerning the Converſion of all Nations, borrowed as he tells us, from *Coſter*, *Poſſevine*, and other eminent Writers in that Cauſe. Where *(a)* he adviſes *not to diſpute with Hereticks, but rather expreſs an intimate kindneſs for their Souls; and firſt demand of them, What they think of all their Anceſtors? Whether they imagine they were damn'd for being Papiſts?* An Argument, which, had it any force, muſt perſwade Jews, Mahumetans, and Heathens, never to be Chriſtians, and as it happens here in *England*, muſt oblige us never to be Papiſts, leſt we ſhould condemn our Fathers, Grandfathers, and Great Grandfathers, all thoſe Anceſtors for whom we have the moſt ſenſible Concern, who all were Proteſtants. The next Direction is, *To ask the Diſſenter from the Church of Rome, Why he is of this Sect rather than that, why a Lutheran rather than a Calviniſt*, &c. *And if he ſays, Becauſe he ſees more reaſon to be of this Sect than of another, to conclude he is a Heretick, becauſe he chuſes one Religion before another.* One would wonder that they who are perſwading men to prefer Popery before Proteſtantiſm, ſhould at the ſame inſtant declare it a Mark of Hereſie to chuſe a Profeſſion in Religion: That they ſhould pretend to give Reaſons why men ſhould be Papiſts, and yet hold it a pernicious thing to be of that Religion which they have Reaſon to be of. The third Demand is as convincing as the former, *To ask the Proteſtant where his Church was before Luther?* As if Religion were therefore new, becauſe freed from Innovations: Not to queſtion the Age of the Popes Univerſal Monarchy, Tranſubſtantiation, Image-Worſhip, the Sacriledge of taking the Cup from the Laity, and one Commandment from the Decalogue; Encroachments which we all know when they came into the Church: 'twill be more than enough to ask where was the Roman New Creed, before the Council of *Trent*; which was invented many a fair year after that very Reformation which is accus'd of Novelty.

(a) Tho à Jeſu, de converſ. omn. gent. p. 561, &c.

Ibid.

Ibid.

Theſe are the goodly Machines which are recommended to batter down the Proteſtant Cauſe, and which we ſee every day propos'd with ſuch confidence as if they had really ſome force

force or value in them; and where these Stratagems succeed, lest the fraud and folly of them should be detected, great pains is taken to perswade the unhappy Proselyte immediately to discard all Heretical Books, especially the Bible; and the conversation of Hereticks, especially Divines. But because in this Noon-day Light of Christian Knowledge, the Generality of Protestants is not apt to be perswaded to quit their Faith on these slight terms, the next dexterity will be (which is the Head we are now immediately concern'd in) *to make them believe that they are much mistaken if they measure Popery from Prejudice and common Fame, or the Expressions of the Schol-men, or peevish Writers of Controversie: The Church speaks in the Canons of her Councils; and if they be soberly considered, 'twill appear there is not so vast a distance between both parties, as is vulgarly imagin'd:* This is at large inculcated, as by our Country-men, *Sancta Clara*, *Hugh Cressy*, *Tilden*, and others; so with great vouge and ostentation by the Bishop of *Condom*, in his celebrated *Exposition of the Doctrine of the Catholick Church concerning matters in Controversie*; which he has transformed and molded to render it more soft and plausible several times (*b*) over: So that we are so far from learning of him the Doctrine of his Church, that we cannot discern what is his own; every Edition altering the Scheme and way of Proposal. I may not omit to add upon this Head the mention of my Author, who spends whole pages of his little Dialogue in shewing the (*d*) *Moderation of the Church of England* in difference to other Reformations; and the easiness by *good handling* to procure a Reconcilement. But all these Pacifick Men are so artificial as to conceal what ill Treatment the Authors of such Discourses have ever had, where they were in earnest, and there was no collusion in the case: For instance, *Erasmus*, *Castander*, *Modrevius*, The *Interimists*, *F. Barnes*, &c. And what is more material, the Bull of *Pius* the IV. who made the *Trent* Creed, and confirm'd the Dictates of that Assembly which *forbids that any Person of whatsoever Order or Dignity in the Church, his Holiness onely excepted, do explicate the Decrees of the Council in any manner, or upon any pretence*; withal *he nulls and makes void all such Explications.* So that

(*b*) *Response au livre de Monsieur l' Evesque de Condom, en l' avertissement.*

(*d*) P. 7, 8, &c.

Bull Pii IV.

that be we Proteſtants never ſo much diſpoſed to a compoſure, there is no Conceſſion to be look'd for on the Papiſts part, who are not only accountable for the Heterodoxy of their Interpretations, but for the very offer at interpreting. And therefore however the Heretick may be born in hand before his Reconcilement to the Church of *Rome*, of great Indulgence to Diſſenters in Speculative Points: ſo ſoon as he is made a Proſelyte, the caſe is alter'd; and he muſt believe as the Church believes, or 'twere as good to believe nothing at all. I had thought here to have inſtanc'd in Mr. *Hugh Creſſy*'s Improvements in the Catholick Faith after his firſt Converſion; Whereby all his kind Remembrances of the Church of *England*, and offer of giving Security to the State, mentioned in the Firſt Edition of his *Exomologeſis*, are forgotten in the Second, with ſeveral other Remarkable Varieties, and Additional Periods and Sections in the place of thoſe that were expung'd; with which, when the aforeſaid Mr. *Creſſy* was charged, as groſs and ſcandalous falſifications, he had no better excuſe to make, than by proteſting ſolemnly, (*f*) *That he knew nothing of the Alterations, they being put in by his Superiours, to whoſe diſcretions he had entirely left his Book*, and it ſeems his own Honeſty and Honour. But I find my ſelf prevented in this particular by the late honourable Animadverter on that inconſtant man; and therefore unto him I remit the Reader.

(*f*) Animad. p. 76, 77, &c.

George Caſſander, who labour'd in the Affair of Reconcilement as much, and underſtood it as well as any man, lays it down as a fundamental Maxime, *That the* (g) *Church can never have the deſired peace, unleſs they lead the way to it, who have given the cauſe to the diſtraction: that is, unleſs thoſe who are in place of Eccleſiaſtical Government, will remit of their immoderate Rigour, and yield ſomewhat to the peace of the Church, and hearkening to the Admonitions of pious men, will ſet themſelves to correct manifeſt Abuſes according to the Rule of Divine Scripture, and of the Primitive Church from which they have ſwerved.*

(g) Conſult. p. 56.

Now can any one be ſo fond to think that his Holineſs will tamely ſtrip himſelf of the *Regalia Petri*, and be reduced to the Neighbour-like Terms of the old *Regulæ Patrum*? Will he part with his Univerſal Monarchy, and be ſatisfied with a primacy

macy of Order, his Suburbicarian Region, and a little Diocess in a part of *Italy*? Will he leave off to have his feet upon the necks of Kings, and his hands in theirs and their subjects pockets, and be in earnest *servus servorum*? I need not ask whether the Cardinals will come off from their Pontifical Sloth and Luxury, and quitting their Pensions and Commendams; remember they were poor Parish Priests and Deacons? But will the meanest Father or *Curé* perswade himself to disown his power of making God, and disposing of him at his pleasure in the language of *Pere Cotton*, loose the omnipotence of having his God in his hand, and Prince at his feet; and in pure self-denial quit the power of the Keyes in the grainful pretences of being able by the vertue of the Sacrament of Penance, and some grains of Attrition added to it, to remit all sins how horrid soever; and sneak into a Ministerial Stewardship of a *Clave non errante*. Or farther, shall the bartering for Masses, whose whole merit is said to be applied by the intention of the Priests, and the Lay-mans payment for them; though neither understand a word of the whole Office, and the later do not so much as hear it read, and can have no concern therein, unless perchance his share in the idolatrous Worship of the elevated Wafer: upon which work alone so many thousand lazy Friers are constantly maintained, be laid aside for the reasonable service instituted by our Saviour, and the entire perception of the holy Eucharist, according to that his Institution of it.

I know men are apt to believe that which they vehemently wish, and very wise and sober men were induced to think heretofore a closure with the Church of *Rome* no impossible matter; but the case is quite altered since the time of the Council of *Trent*, which has establisht every thing that ought to be remov'd; and shew'd the world how vain their hopes were from Synods, and universal Councils; how formidable the very approaches to Reformation were to those Fathers abundantly appears from that History of *Padre Paolo*; and this is acknowledged abundantly by my (*b*) Author.

(*b*) P. 13.

And now let us suppose an easie-going, good-natur'd man, by very fair words or perchance visions or exorcisms chous'd

of his Religion: and at last awakened from the pleasant dream of being in the bosom of the *Roman* Church, discovering the guilt and folly of his vile Apostacy from that Holy Mother, in whose Faith he was Baptized; and also the fraud of those that had seduced him from her. Shall he start back and render himself abhorred unto that Party to which he was so lately reconciled; and suffer the reproaches of the other he so unworthily deserted? Will it not be easier for him to sit down with the contempt of Levity in one Instance, than to repeat the shameful Act; desert what he had chose, and chuse again what he deserted? Since he must be contemned and hated, will it not seem better to have some to own him, than none at all? What effect a perverse bashfulness has in other cases, we all know, it being proverbial, That 'tis a greater shame to bring home the Bridle than steal the Horse: and the Renegado *Turke* we find by common experience is so far from resuming the Profession of Christianity, that he is sure to be its mortal and inveterate Enemy: so that there needs little more security of having one continue in the Profession of Popery, than by any means to beguile him to admit it; a second Revolt being abundantly precluded by the first. But let us go on forward and examine, how honestly we are treated when we are made believe that there is a fair retreat afforded, for that the *(i) Papists have no prisons in which to keep men against their wills*, as our Author tells us. 'Tis very well they have no *Lollards* Tower in *England*, but we cannot but remember what has been heretofore. I am sure in those Countreys where the Inquisition is on foot, men may easily get into a Goal, upon the least surmise of an intention to quit the *Roman-Catholick* Religion. Nay, where that Tyranny takes no place, 'tis plain enough that Votaries are not at large to go when, or whither they have a phansie. What think we of the Monasteries and Nunneries in Popish Countries, whither young children are spirited away from their Friends, or barbarously exposed by them. Were the doors of those Houses left open, would it not soon appear by their providing for their Liberty on such an opportunity, that there was something of restraint that held them in? But by

(i) P. 8.

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our Authors leave, is there nothing can confine a man besides a Prison? He that being taken by the Enemy in War, goes at large on his Parole to get himself exchanged; is, I humbly conceive, no less a Prisoner, than when under Guard, and in the Marshals custody. And if the word of a Souldier, the bare engagement upon honour have this force, what shall we say to a solemn Oath, backed with direful execrations in case of failance? Now that Proselytes to Popery are in this strict manner tyed not to desert it, I demonstrate from the *Roman* Pontifical, and the order of reconciling a Heretick to the Church; The words are these,

J. N. being convinc'd of the snare of Division wherein I was held; after long deliberation, with ready and unconstrained will, the Divine Grace being my Guide, am returned to the unity of the Apostolick See. But lest I may be thought not to have returned with a pure mind, or with dissimulation: I engage under the penalty of falling from my Estate, and the obligation of an Anathema; *and Promise to you* N. *Bishop, and by you to St.* Peter *Prince of the Apostles, and our most holy Father in Christ and Lord, our Lord* N. *the Pope and his Successors; that I by no perswasions of any persons, or by any other means will return to the Schism, from which I am freed by the Grace of our Redeemer: but will alwayes remain in the Unity of the Catholick Church, and the Communion of the Pope of* Rome. *Wherefore I Swear by the Omnipotent God, and the holy Gospels, that I will stedfastly continue in the Unity and Communion aforesaid. And if (which God forbid) I should divide my self from this Unity upon any occasion or argument, incurring the guilt of Perjury, let me appear bound over to eternal Punishment, and have my Portion in the World to come with the Author of Schism.* So help me God, &c. Pontif. p. 94, 95

What effect such Imprecations naturally have, 'tis obvious to apprehend. I my self know several persons, that having been perverted to Popery, were afterwards convinced of the Errors of it, and returned into the bosom of the Church of *England*: but then being hazen'd with the remembrance of those Curses they had laid on their heads, if at any time they should leave the *Roman* Communion, went, after some years

continuance in our Church, back again to that of *Rome*. Which I the rather mention, because our Author is so very peremptory, that no such thing is done, and wages his reputation in the case.

ENQUIRY II.

Whether if the State would think fit to allow the English Papists, such, of whose Fidelity and Affection to their Country the Governours were well assured, to whom those Papists might have recourse for their spiritual Concerns, they would remove our jealousies of their being over-much affected to Strangers, &c.

It may here in the first place be well worth the enquiry, Whether it be possible for Papists to give the State where they live such an assurance as is talkt of? For beside that, their Clergy, and all those in Religious Orders, have separate Interests from the State, and by their *Celibate* have given no Pledges to it: Certainly all they whose faith it is that Princes may be Excommunicated, and then deprived of their Dominions by the Pope, can by no imaginable way give security to the State for their Obedience to their Prince, and Fidelity to his Government: And it is not only altogether undeniable, that this is the Faith of most Romish Confessors, and Priests, and Orders; but also that it is the Faith of the Church of *Rome* it self, I shall sufficiently prove in the following Section.

But secondly, They who hold that no Faith is to be kept with Hereticks, who teach equivocation, as laudible and innocent, who believe they can be dispenced with for any outward compliance with Dissenters in Religion by the Pope, do evidently by such Doctrines set themselves without the terms of humane Society, and are not to be trusted upon those Obligations, which other men of narrower Principles are bound by. How probable the former Doctrines are esteemed in the Church of *Rome*, we may learn from their celebrated Writers. As to the later, I mean his Holiness giving Commission to his Factors to dissemble their Profession, I have shewed

ſhewed at large in the ſeaſonable Diſcourſe, and juſtified my Allegation againſt the Exceptions of the full Anſwerer in my Reply to him. Though indeed the Compliance of, in a manner, all the Papiſts of *England*, and coming to our Church-Service for the firſt 11 years of Q. *Elizabeth*, would to true *Engliſh-men*, be a competent account of this matter, eſpecially ſince 'tis notoriouſly known, that not long after in *Scotland* there were intercepted the very *Diſpenſations from* Rome, *whereby generally the* Roman-Catholicks *were permitted to promiſe, ſwear, ſubſcribe, and do what elſe ſhould be required of them, ſo as in mind they continued firm, and did uſe their diligence to advance in ſecret the* Roman *Faith.* Which being ſhewed to the King, were the cauſe of ſome Severities, as the judicious *Spotſwood* obſerves, which were then in that Kingdom uſed againſt the Papiſts. Arch. *Spotſwood.* Hiſtory P. 308.

I might add to this the Oath of Subjection and Obedience to the Pope, *to keep and defend his Regalities, and not diſcover his Secrets*, which every Popiſh Biſhop takes at his Conſecration, ſet down at large by my Author himſelf, and which he pretends he would not take for the beſt Biſhopwrick in Chriſtendom. Now this Oath being part of the Office for a Biſhops Conſecration in the *Roman* Pontifical, muſt be preſumed (however my Author would diſſemble it) to be taken by every Prelate of that Church: And if ſo, I demand what ſecurity one ſo obliged can give to any State? If he bind himſelf by an Oath of Allegiance, that will come too late, and the former Engagement muſt take place againſt the latter. Beſides, he who ſhall be ſo profligate to take a ſecond Oath contrary to a firſt, gives no ſecurity thereby, it juſtly having no more eſteem with other men, than it had with the unhappy Swearer himſelf. As alſo, I demand whether any perſon ſo obliged can reaſonably be thought in the Examination previous to the conferring of Orders, to have paſſed over this fundamental Point on which the *Roman* Hierarchy depends, or to be willing to confer Orders on thoſe who are *Heteredox* therein? Withal, whether the Bull of *Pius* IV. ſubſcribed, and the Oath of Canonical Obedience taken perpetually by every Prieſt of the *Roman* Church, do not involve *Pontificale Rom.*

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them in the strict Obligations before recited, and the Consequences appendant to them?

'Tis true, our Author talks very freely of the disorders of the Papacy, and pretends that those of his way are excommunicate. For all this, it may not be safe to trust them without better assurance. We remember from sad Experience, that no persons did so boldly rail at the Tyrant *Cromwel*, as those that were his Pensioners, who merited by saying those very things which others were to lose their Lives or their Estates barely for hearing. Nay, we have not forgot, that some of these perfidious Wretches lay under the common calamity of honest men, Sequestrings, Restraints, and Decimations, that they might continue unsuspected Villains. And we are not sure but his Holiness may be as dextrous in his Managery as that Tyrant was; making a shew of great Displeasure against those Agents of his which are hired to pretend a disagreement with the Court of *Rome*, and sufferings by it, thereby to gain securely Proselytes to the Church, and a Reward unto themselves.

Nor will this be esteem'd an uncharitable Surmise, when we consider what usually is done by this sort of men, upon like pretensions. I shall, to avoid giving trouble to the Reader, bring but one single instance; yet it shall be so close and commensurate a Parallel in all respects, as not to admit of any colourable Exception to it. 'Tis that of *F. Watson* the Secular Priest, who having wrote at large in the defence of Soveraign Princes, against the Dictates of the Jesuites, wherein he openly confesses, *That all the sufferings brought upon the Papists here in England, was the due Reward of their own Demerit:* And withal detected the Frauds and Villanies of the Jesuites, not onely in reference to the State, but their Cheats of private persons by means of Auricular Confession, and other gainful Methods of Hypocrisie, setting down the Names of the persons wrought upon, and theirs who practised upon their easiness, with the particular sums thus gained, the place, and time, and manner of the Action; proofs one would think of the greatest sincerity imaginable; especially since he for this was with all possible violence pursued and railed at by his Adversarics

Watson's Quodlibets, Dialogue between a Secular Priest and Lay-Gentleman.
A true Relation of the faction begun at *Wisbich*.
Quod. P. 37, 69, 88, 89, 265, 266, &c. 275, &c. 303, &c.

versaries in the Church of *Rome*, and seemingly persecuted by his Holiness, and Arch-Priests commissioned by him: Yet after all, we find this man at last was discovered to be engag'd in Treason against his Soveraign, and plotting all those Villanies he had before so solemnly declaimed and wrote against: the account whereof we have in all our Histories.

Hitherto we have seen how the overture of admitting and tolerating such Priests as will profess the plausible Opinion of the power of Princes above the Popes, is Unreasonable, upon the General Head of Security to be given by them. Let us now consider how far it is Practicable under a Protestant Prince, who cannot make Popish Bishops nor Priests; and such as are already made by the Pope or his Authority, if they profess these Tenets, (if we could be sure they did hold them,) will, as is confess'd, not only be disabled to officiate, but also be sent for away, and others of another sort sent in their place; and I believe they think they are oblig'd to so much Obedience to the Pope, as to remove upon his Call, at least while they have no Churches proper to them.

The truth is, all correspondence between the Crown and the Papists is matter of so much Jealousie, that I cannot see any possible advantage that can recompence it. The little intercourse which was in King *James* his time, (notwithstanding his Writings * against the Pope and his Usurpations, his frequent Speeches in Parliament, and that strange Solemnity of Attestation, the apprecating Destruction to those of his Family in succeeding Generations, who should attempt a departure to Popery, and dereliction of the Religion profest in the Church of *England*: Which remarkable passage is recorded by Judge *Crook* in his ‖ Reports: I say notwithstanding all this done here in *England* to assure his Subjects, besides all that had past in *Scotland*;) the Umbrage then given by the Relaxations afforded at that Treaty with the *Spaniard*, was never recover'd in the minds of the people, but those Jealousies continued had the greatest share in those dismal Effects we have seen in our days; And I heartily wish we never see more; It is matter of my Fear, as well as of my Hopes and Wishes. This one consideration is enough to me to overthrow all those plausible

* Discourse of the Powder Treason. Apology for the Oath of Allegiance. Premonition to all free Princes and States. Answers to Cardinal *Perron* and *Bellarmin*, &c.

‖ Sir *George Crook*'s Reports, part. 2. Term Trin. A. 2. *Jac.* R. in Banco Regis.

plausible projects which some have had of dividing the Papists, &c. We shall reap much prejudice, but never advantage by these attempts. Under shelter so obtain'd, Converts will be made, who must afterward believe as the Church believes, which the shifting of a Confessor turns quite about, and there will always be found difference enough in opinion amongst their Doctors, to make Rebellion a probable Opinion, and Massacres too, when the season is fit for it.

Great Ostentation is made of the Loyalty of *Romanists*, from the frequent repetition of the Statutes against Provisors in the time of our Ancestors, and applied as a competent Security against those Usurpations of the Pope, which were said by the seasonable Discourse to tend so much to the impoverishing of this Nation. But in the mean time the Author doth not consider that the frequency of those Statutes sheweth as much their insufficiency, as the making them argues the good will of the Legislators: nor is it probable that any Remedy can be sufficient, when the Supremacy of the Pope is acknowledged, and where the whole belief of the Professors is concluded in that one rule of believing as the Church believes. For the Pope being supposed to be the Head of the Church, what Interpreters of the Churches Faith can they meet with equal to the Head of it? Not to speak of those who believe in the infallibility lodged in the Pope; General Councils are not every day assembled, nor is it probable the Pope will permit them, if likely to contradict or lessen his Authority. In their absence, what is there which can be put in ballance with the Reverence given to St. *Peters* Chair, amongst the Professors of that Religion? Shall the opinion of one or two Priests stand in competition with the Pope? Can any man believe this plausible Doctrine of the power of Kings, and contempt of the Pope's in comparison of theirs, can have any other aim or effect than to procure a connivance or admittance of that Religion, which (whatever the opinion of some few Professors may be, and what their sincerity is, may be another question) when it recovers its strength, must turn like the Countrey-man's snake, to sting those who with so much charity and kindness shall cherish and favour it.

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To make this whole matter obvious to a common understanding; let us suppose some loyal person stumbling at the irregular claims of the Pope, and confusion and miseries brought into the world by that exorbitance; and upon the conviction of that one Point, which for its plainness he best understands, and for its influence and effect upon his secular Interests, he most studiously minds, holding fast the loyal Principles of the Church of *England*, since no other batteries can shake him, comes Father *N.* and tells him he is in a great mistake to think that the great exaltation of the Pope's Authority is so necessary a Doctrine, that for his own part he doth not believe it: Well, that stumbling-block being removed, there is a Convert made to the *Romish* Church, perhaps eminent enough to lead many others by his Example; at least it is highly probable he wants not influence upon his Wife and Children, if not others of his Relations and Acquaintance, to pervert them also, probably without conditioning so severely for their loyalty. But what will become even of that capitulation, when after (perhaps some years of confirmation in all the *Romish* Opinions, and particularly that of submission to the Churches Authority) death or the censure of the Pope may have removed, or a preferment have converted *F. N.* or such loyal Casuist: For why may he not change his Opinion as Father *Cressy* did his in that very particular, who in the first Edition of his *Exomologesis* made a Protestation of his Duty and Obedience, which is corrected in the second? And in any of these cases our Proselyte shall find himself entangled with the new Doctrines of his Confessor, who in a season when Factions of State or other Circumstances prepare men for such dangerous Doctrines (as they are too subtle to avow them, or at least press them unseasonably) shall urge the submission to the Churches opinion; and then the quotations of so many Doctors (which are now by our Author rejected and sleighted in comparison of one or two plausible opinions) shall sound loud in concurrance with the Head of the Church, who besides the credit of his own determination, has the prescription of so many Ages, the actual deposition of Princes in all parts of *Europe* from time

to time, and the decrees of Universal Councils, to justifie his claim. In vain shall the Penitent alledge to his Confessor, that Father *N.* was of that opinion: The Reply will be easie, that Father *N.* was a good, yea and a learned man in things where he agrees with the Church, but still he was a man, and subject to error, and therefore not to be credited when he disagreed with the Church, of which the Pope, Colledge of Cardinals, General Councils, and so many Doctors who have wrote before and after Father *N.* are better and more credible Expositors than he. It will be hard for any body to disentangle himself from this Argument, if he have once surrendered his Faith implicitely to that of the *Roman Church*, or as we have shewed, under the usual Obligations been engaged in its Communion. And if a person of so remarkable loyalty, as we in this Instance suppose our Proselyte to be, cannot be able to withstand and secure himself, what shall we suppose of those his Relations and Acquaintance, whom his Authority and Example turned to the Church of *Rome*, perhaps with less Circumspection.

I have many Reasons to believe *F. N.* to be a very honest man; as I know him to be ingenuous and learned: and therefore stand amaz'd to see him offer to the World a Proposal so unreasonable as this is. If he be in earnest as I must suppose him to be, his Address to one of our Church, whom he would bring over to his Part, will run in this or such like Form.

Those only belong to the Fold of Christ, who are under the conduct of the Universal Pastor, his Holiness the Pope, and they alone are found in the Faith, and consequently capable of Salvation, who believe the Doctrine received by the Catholick that is, the *Roman* Church; It is therefore necessary for you, as you tender the eternal welfare of your Soul, religiously to obey this Pastor, and believe all the Propolals of this Church. But notwithstanding, though this Pastor and (as I shall presently demonstrate) this Church have solemnly declared that Princes may be Excommunicated, and then deprived of their Dominions by his Holiness, you must by no means believe that damnable Doctrine; and though you

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are ſure to be excommunicated for your ſtubbornneſs therein (as *F. N.* at this day is for this only crime) you muſt endure it, rather than comply with thoſe falſe and rebellious Tenets, that ſubvert the Laws, deſtroy the Peace, and endanger the Sacred Perſons of Soveraign Princes. In ſhort, upon pain of damnation you muſt be in Communion with the *Roman* Church, and yet under the ſame penalty you muſt be content to be excommunicated, you muſt believe as the Church believes, and yet you muſt not believe ſo. First Controverſial Letter

Before I leave this Point, I muſt beg leave to add one Obſervation, which may be uſeful to the determining, how far it will conſiſt with Prudence to hearken to the Propoſition made for the encouraging, by the relaxation of Penalties thoſe who are in the Communion of the *Roman* Church: It is plainly this, They are a ſort of men who are alwayes the worſe for Favour and Indulgence. I mentioned but now the caſe of F. *Watſon*, who after his many publick declarations of himſelf againſt the traiterous Jeſuits, confuted all his Writings by his Actions.

But the particular which I now refer to, is the time of this his Enterprize, which was the entrance of K. *James* into this Kingdom, when all the ſeverities of the Laws againſt the *Romaniſts* were laid aſleep, and they received not only to a peaceful enjoyment of their Conſciences and Eſtates, but were admitted to the Court, to Truſt, to Honours and Preferments; nor was this treachery and falſeneſs his ſingular Demerit: At the ſame time, and under the ſame circumſtances was the Agency of the *Roniſh* Factors with the King of *Spain*, for the procuring a ſecond Invaſion of their Native Country, which might expiate that of 88. as alſo that hellish Machination of the Gun-Powder-Treaſon. Theſe, though ſo barbarous in the intendment as to be capable of no aggravation; had, beſides the forementioned Ingratitude, of being attempted in a ſeaſon of Indulgence; this particular brand upon them, that they were deſigned by thoſe very men who had been guilty of Treaſons in the time of Q. *Elizabeth*, and had been graciouſly forgiven by K. *James*, and perſonally had ſued out their pardons from him under King *James* his Diſcourſe of the Powder Treaſon.

Proceedings againſt the Gun-powder Traitors.

ſeal. So that we may conclude it as reaſonable an attempt to ſtill a Tempeſt by whiſpering gently to it, put out a Fire by pouring Oyl upon it, or reclaim a Viper by receiving him into the Boſom, as to hope by any Acts of Kindneſs and Indulgence to aſſure the Duty of a Roman Votary, of whatever Principle or Subdiviſion he pretend to be.

ENQUIRY III.

Whether the Popes power in depoſing Kings be a Doctrine of the Roman Church?

Having debated this point already in the *Seaſonable Diſcourſe*, and defended what I there aſſerted in my Reply to the Full Anſwerer, there is really no need I ſhould trouble my ſelf or Reader in the proof of a thing perfectly evident. But ſince the Gentleman with whom I had firſt to do, and our preſent Author after him, think they have abundantly cleared themſelves, by quoting a few Romaniſts who have denied the Exorbitant Tyrannies of the Pope, and ſeparating the Intereſts of the Court and Church of *Rome*, with this Difference, that whereas the Full Anſwerer quite ſlips over the mention of Councils, this my Author after a ſhort Reflection lightly paſſes the Allegations which I made from the Canons of the ſaid Councils, which I pretend to have been receiv'd as Univerſal, not onely by the high-flown Papalins, but theſe moderate pretenders; (and conſequently what is by thoſe Councils decreed, muſt beyond all ſubterfuge be concluded to be the Doctrine of the Church.) And whereas the ſaid Author onely addes ſome few colourable pretences to elude the Arguments drawn from the aforeſaid Councils, I ſhall (which I take to be the alone remaining poſſible way of inforcement) ſet down the expreſs Words of thoſe Councils in plain Engliſh; And then I hope there will need no infallible Interpreter to inform us of the meaning and importance of them. And having done this, I ſhall reply to thoſe thin Sophiſms which are brought to elude my Argument.

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In the *Seasonable Discourse* I first cited the 27 Canon of the Third *Lateran* Council, Cap. *Sicut ait* : Where the Fathers having condemned the *Cathari*, &c. and subjected the Fautors of them to the same punishment with them, 'tis added, They shall *forfeit all the Fealty, Homage, and Obedience which was due to them.* Now we know who they are to whom Fealty and Homage, in its remarkable and most proper importance, is due. But to avoid all Cavil, this is determined to extend to Soveraign Princes by the expres's words of the Council of *Constance*, as we shall see anon. And therefore in the next place I proceed to the Fourth, and as it is stiled by the Romanists, the most General Council of *Lateran*: Where the Fathers having condemned all Hereticks that exalt themselves against the Catholick Faith by them explained; an Article whereof is, That *in the Sacrament of the Altar the Body and Blood of Christ are really contained, the Bread being transubstantiated into the Body of Christ, and the Wine into his Blood*; that is, to wave all the monstrous Absurdities of Transubstantiation, that they who receive onely the Bread, receive onely the Body; and they who receive the Cup, onely receive the Blood of our Saviour, (for concomitancy cannot suit with things entirely separate.) And having required the Aid of the Secular Powers against the said Hereticks, the Council proceeds in this form: *If the Temporal Lord, requir'd or admonish'd by the Church, shall neglect to purge his Territory from Heretical pravity, let him be Excommunicated by the Metropolitan and his Suffragans, and if he persist in neglecting to give satisfaction for the space of a year, let him be signified to the Pope, that he from thenceforth may pronounce his Subjects discharg'd from their Obedience, and expose his Territory to be seiz'd by Catholicks, who having exterminated the Hereticks, without Contradiction shall possess it and preserve it in the Purity of Faith: So as no injury be done to the Right of the Superiour Lord, where there is such; provided he do not any way oppose himself: and the same Law is to take place on them who have no Superiour Lord.* Where we may observe how pitiful the Excuse is, which is commonly brought, that Soveraign Princes are not here meant, but onely Feudatary; when, as if it were on purpose to exclude this plea, those who are most Absolute and Supreme

3 Concil. Lateran. Tom. conc. 27.

4 Concil. Lateran. Tom. concil. 28.

preme, are particularly level'd with the other. In the mean time, we of this Nation may take notice, That beſides our own Runagates, whom I cited in the *Seaſonable Diſcourſe*, who make our Kingdom to be held in fee from the Pope, in a manner all Foreign Writers go away with it as a thing confeſt and evident; and bring, as the common inſtance of the Popes power to depoſe Kings, that his Holineſs may diſpoſe of the Crown of *England*, even where they exempt the King of *France* from ſuch ſubjection. But this upon the by. The ſame Council goes on, and ſays, That *the Excommunicate Fautors of Hereſies ſhall have no Votes in Councils or Elections, ſhall not be allowed to make a Will, to give Teſtimony, or bear any Office, or inherit an Eſtate. If any happen to be a Judge, his Sentence ſhall be null and void: If an Advocate, he ſhall not be admitted to plead; if a Clark or Notary, the Inſtruments drawn by him ſhall be of no moment: And ſo in all other like Caſes.* Whence we may gather what aſſurance we are likely to have of the poſſeſſion of our Eſtates, if Popery prevail: All Acts of Law, all Bequeſts of Wills, and Judiciary Proceedings ſince the Reformation, (and I ſuppoſe moſt Engliſh men hold under ſome of them) are abſolutely void and null by the Decree of this Council, and we muſt come to new Purchaſes to be ſecur'd in the poſſeſſion of whatſoever we poſſeſs, or challenge for our own. And how fair Chapmen we ſhall meet with in that Caſe, it will not be difficult to determine.

Tom. Conc 18 My next Allegation is of the Council of *Lyons*, where the Pope after mature deliberation had with his Cardinals and the Council, having depos'd and deprived the Emperour, and abſolv'd all thoſe from their Oaths of Allegiance, who had ſwern it to him, and commanded that no perſon ſhould own him from thenceforth as Emperour, or any way obey or intend to obey him, and excommunicated all ſuch as ſhould give him Counſel, or any way favour him; and ordered that the Electors ſhould proceed to a new Choice, the aforeſaid *particulars being read in the Council, the Pope and Prelates ſitting in Council, with Candles burning in their hands, thundred out their Excommunication againſt the depoſed Emperour* Frederick, &c. The words of the Council are plain enough, but when illuſtrated

ſtrated by ſuch a Comment as the Actual Depoſing of an Emperour, I cannot think it needful to ſubjoyn any farther Enforcement; but proceed to the remaining Allegation from the Determination of the Council of *Conſtance*; which in the ſeventeenth Seſſion *decrees, defines, and ordains, that whoſoever, whether he be King, Cardinal, Patriarch, Archbiſhop, Biſhop, Duke, Prince, Earl, Marqueſs, or of any other Condition or Dignity, either Eccleſiaſtical or Secular, ſhall hinder, diſturb, or moleſt* Sigiſmund *King of the* Romans *and* Hungary, *and the King of* Aragon, *from meeting*, &c. *ſhall incur the Sentence of Excommunication*, &c. *and ſhall be deprived of all Honour, Dignity, and Office*, &c. Where, by the way, we may take notice, that this Council, who lay ſo ſevere Penalties on the Violators of their Safe Conduct, were not aſham'd perfidiouſly to violate it themſelves on *John Huſs*, who in confidence thereof put himſelf into their hands.

Beſides this, we alledge from this Council Pope *Martin*'s Letter, approved by the laſt Seſſion of the ſame Council, where *his Holineſs admoniſhes and requires all Profeſſors of the Chriſtian and Catholick Faith, the Emperour, Kings, Dukes, Princes, Marqueſſes, Earls, Barons*, &c. *that they drive out of their Kingdoms, Provinces, Cities*, &c. *all Hereticks, according to the tenour of the* Lateran *Council, which begins,* Sicut ait, *&c.* And then *decrees, That all Hereticks, Partakers or Defenders of them, though they ſhine in the Dignity of Patriarchs, Archbiſhops, Biſhops, Kings, Queens, Dukes, or any other Eccleſiaſtical or Mundane Title*, &c. *ſhall be pronounced Excommunicate in the preſence of the People, every Sunday and Holy-day*, &c. *and requires that they proceed to deprivation of Dignities*, &c.

Now our Author to all this given in proof by me from theſe œcumenical Councils, as the *Romaniſts* ſtile them, oppoſes the Authority of one *John Biſhop, who in a Book written in the time of Q.* Elizab. *proved that the Conſtitution of the Lateran Council, upon which the whole authority of abſolving Subjects from their Allegiance and depoſing Princes is founded, is no other then a Decree of Pope* Innocent *the* III. *and was never admitted in* England: *yea, that the ſaid Council was no Council* P. 11.

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at all, nor was any thing at all there decree'd by the Fathers.

So then we are come to a Reſolution of Faith, if one ſingle man ſhall write a Book againſt a received Doctrine in the Church, that founds it ſelf on the Decree of a Univerſal Council, and ſhall deny that Council to be valid, or received in a particular Church, that Doctrine however received or founded, as is above mentioned, ceaſes to be the Doctrine of the Church: Which, if it be true, I believe 'twill be almoſt impoſſible for any man to be a Heretick; ſome one or other having wrote a Book in the defence of his Tenet, how Heterodox ſoever it were, and diſparaged the Authority of that Council that condemned it. But this Author, who relies ſo much on the credit of *John Biſhop*, ſhould have adverted to thoſe very cogent Arguments which Cardinal *Perron* produces in his long Speech to the third Eſtate, and Dr. *Vane* has ſince brought in favour of that Council, and his Confutation of all Suggeſtions alledged on the contrary part. Alſo he ſhould have taken notice of the Subſidiary proof lately added by F. *Labbe*, and *Coſſart*, Editors of the Councils now at *Paris*, who there from a Copy ſuppoſed to be written in that very Age, give the Canons of that Council in *Greek* deficient, chiefly in thoſe parts, where the Controverſie between the Eaſtern and Weſtern Church was determined to the diſadvantage of the *Greeks*. And laſtly, he ſhould have conſidered that the Council of *Trent*, whoſe Authority he will not diſpute, has alledged the Canons of this fourth *Lateran* Council, and therefore it will not be very reaſonable to oppoſe *J. Biſhop* to all thoſe Fathers.

Harangue au tiers Eſtat p. 610. *&c*

Dr *Vane* Vindicat. of the Council of *Lateran*.

Tom. 11. part. 1.

Concil. Trid. Seſſ. 14. *can.* 8.

But to paſs this: How comes it about that our Author tells us, this Council was never admitted in *England*? Did he conſider what power the Pope then claimed in this Iſland, when he had rendered, and openly ſtiled the King his Vaſſal? As alſo how much work the *Engliſh* had to do in that Aſſembly, particularly in the caſe of *Stephen Langton*, then Archbiſhop of Canterbury, and that the Canons of that Council were allowed and confirmed in the National Synod held at *Oxford*, *A.* 1222. Had he told us that this convention, not-

Mat. Paris in ann. 1222.

Binnii Concil. Tom. 7. part. 2.

notwithſtanding all its pompous pretences of ſo many Patriarchs, Emperours, Kings and Princes, Biſhops and Doctors that attended at it, was nothing but a Scene dreſſed up in Maſquerade; he would perchance have ſaid ſomething to the purpoſe: For inſtance, That the man who play'd the *Greek* Emperour, was *Hen.* brother to *Baldwyn* Earl of *Flanders*, that had lately before ſeiſed *Conſtinople* and ſome few more of the *Greeks* Towns, with the Arms of the *Croiſade*; and had no other Title to his Conqueſts, beſides the Pope's gift: That the *Latin* Emperour, who yet was but Elect, was the Popes Pupil; ſo made by the will of his Mother *Conſtance*, and choſen Emperor by the Popes influence, who had unmade two Emperors before, of whom one, *i.e. Otho.* 4. was then living, and the next Pope ſave one, *Innocent* the IV. depoſed this very Emperour: Farther, that *John de Brenne* and *Almerick* held the Kingdomes of *Jeruſalem* and *Cyprus* of the Popes gift: That our King *John* was become his Feudatary, and as his Holineſs was pleaſed to ſtile him his *Vaſſal*; that *James* King of *Arragon* held by the ſame Copy, who beſides was a Minor and Pupil to the Pope, who was ſo favourable as to give him a Crown, whoſe Father had deſerved ſo ill as to forfeit to his Holineſs both Kingdom and Life. Then farther, that *Philip* King of *France* had his Kingdom twice put under Interdict by this very Pope, and was threatned worſe: That *Andrew* of *Hungary* was alſo by this very Pope threatned with Deprivation, and having thereby learnt Obedience, became his Creature and Favourite; and was made by him General of the *Croiſade* againſt the *Mahumetans*, as *Simon de Montfort* was of that againſt the Hereticks of *France*; and the Princes of *Flanders*, of that againſt the *Greek* Schiſmaticks. This, one would think, were a fair account of all the Crown'd Heads that ſent their Embaſſadors and Biſhops to this Council. But the Eccleſiaſtical part of the Comedy was of the ſame piece; for of the four Eaſtern Patriarchs, as they call them, three were *Italians*, and one a *French-man*; all made by this Pope, and no more own'd by the people of thoſe Churches, to which they pretended then his Holineſſes titular Biſhops uſe to be.

Our business here is not to consider, whether this or other Councils were free or obnoxious, since they be received by the succeeding *Roman* Church, and by our Author himself.

I would leave this Point, but that our Author is pleased to assert a very strange Paradox, that though I cited the third *Lateran* Council, that of *Lyons*, and that of *Constance* besides this fourth of *Lateran*; yet on this fourth the whole Authority of absolving Subjects from their Allegiance, and deposing Princes is founded. Not to dispute the Superstructures of the two after Councils; certainly the third of *Lateran*, could not well build on the fourth, which was not then in being: I am sure the Council of *Constance* was so far from owning the having learnt this Lesson from the fourth *Lateran* Council, that they expresly quote the third for the most Orthodox Doctrine of Treason and Rebellion; where by the way I cannot omit to mention the wonderful dexterity and confidence of Cardinal *Perron*, in his Oration to the third Estate, who in this matter produces the Decrees of this Council as a sufficient security for Princes; as also of the Penman of the Controversial Letters, who seems no stranger to our Author, and desires us *to look upon the Church of* Rome *in a Council, to be convinc'd that she does not favour this deposing Power:* And also singles out this very Council, to shew the Orthodox Doctrine of the most loyal *Roman-Catholick* Church, whose Decree I even now cited on the contrary part: When as the Writer of the Controversial Letters, plainly confesses, that the Story is no more then this: There had prevailed an Opinion in this age, and it was seconded by Practise, that the people might at their pleasure correct their offending Lords, and kill Tyrants, notwithstanding any Oath made to them, without expecting the Sentence or Command of any Judge whatsoever. And this with much ado was condemned in this Council, though it cost *John Gerson* a great deal of pains, and more then that, the imminent hazard of his Life, to compass thus much; That it should not be lawful for any ordinary Cut-throat to destroy Soveraign Princes; but remain the singular Prerogative of his Holiness the Pope.

Harangue au tiers Estat.

First Controv. Letter.

The life of *Gerson* prefixt to his works. And Tom. 1. p. 375. & 3. p. 69.

I shall not exaggerate Consequences, nor pursue this Topick,

pick, which my Author *complains never fails when any one has a mind to declaim against Papists*, but hope, that notwithstanding his Profession, that he *is yet to learn the name and ſituation of that Countrey which believes it*; 'tis manifeſt as Noon-day-light, that whoſoever believes the Article of the *Roman-Catholick* Church, muſt alſo, as large a morſel as it is, be content to digeſt, at leaſt ſwallow this. P. 9.

ENQUIRY IV.

Whether Princes of the Roman *Communion, have ſufficient Powers to defend themſelves from the Tyrannies and Encroachments of the Pope?*

We have ſeen the Doctrine of the Church of *Rome*, concerning the Popes Power over Princes, which if it be truly ſtated, (and I think nothing in the world is evident if my Argumentation be not) will eaſily determine the iſſue of this Enquiry. For not to inſiſt on the many defects both intellectual and moral, which are pretended to incapacitate for Government, or otherwiſe forfeit it, diſcourſed at large by the Canoniſts, and more largely commented on by practiſe, in the depoſition and removal of ſuch Princes by Popes; If we ſuppoſe them in all Points qualified for Rule, and zealous Aſſertors of the *Roman* Faith, yet notwithſtanding upon any diſobedience to the Churches Dictates, or contumacy of any kind to her Commands, which may ſubject them to the cenſure of the Church, and the diſpleaſure of his Holineſs, and thereby expoſe to Excommunication, (of the due infliction whereof they only are Judges,) all Right and Authority upon the Principles before laid down, immediately becomes forfeit: and the very queſtioning hereof in *Theſi*, the thing being determined by Oecumenical Councils, and ſo made *de Fide*, will be Hereſie.

And now whereas no Prince can maintain himſelf without the Obedience of his Subjects, and ready Execution of his Miniſters, I demand whether upon any difference ſtarted (and unleſs the Prince will tamely give up all, there muſt be many)

many) a Minister of State will dare to uphold and defend the Rights of his Master, in opposition to the Pope? If he do, he is sure to bring all the hatred of the Pope and Clergy upon him, and it is observed, that Ministers of State have seldom weathered the opposition of the Gown-men of either sort.

But what if we should say, that Princes themselves dare seldom adventure to maintain their own Rights against the Pope? Not to insist upon the personal apprehensions they may justly have of a Dagger from a *Clement* or a *Ravilliac*: It is not unknown to any, that Princes, even when in Peace, live with the jealousies and precautions of War, and are as industrious for accession of Allies and advantages to themselves, as to prevent those of a contrary party; still expecting and providing for a storm in the deepest calm of tranquillity and Peace. If (as sometime heretofore they did) all *Europe* submitted to the Pope, what advantage or disadvantage to any Prince would the good will of the Pope be? What influence would he not have (by the Clergy) amongst the people of any Prince, if not absolutely to raise Rebellion, at least to slacken and abate the zeal and fervour of the people? What diversions to this or that holy War, or Interpositions for Peace could he not make, as it should suit best with the party he shall most favour? And how hardly could such plausible desires be denied to the holy Father? These and the like considerations render the Kings of *France* and *Spain* so jealous of the making Popes or Cardinals: though it is certain the Popes dare not be so openly partial and unequal to Princes (nor would that partiality be so fatal to their Interests) now as heretofore, because the Reformation hath spread into many Countreys which value not the Inclination of the Pope, but rather incline to the party he most opposes; which as it seems a counter-ballance, so is it a great awe to the Pope, lest their partiality should force Princes to cherish and favour the Protestant party, and perhaps even to throw off his yoake: but if ever the Church of *Rome* could eradicate the Reformed Religion (which doubtless is and ever must be their great drift and aim) Princes of the *Romish* Religion

would

would find the want of that check and awe upon the Pope.

Will you ſee how tender and fearful Princes have been heretofore of claiming their Rights in this kind; See *Ed.* 3. a brave and a magnanimous Prince, in the vigour of his Age, in the 25 year of his Reign, when he comes to claim and vindicate his Rights in Eccleſiaſtical matters, he is ſo fearful of offending the Pope, that he ſeeks all poſſible excuſes even whilſt he is claiming his own. Firſt, he layes the fault on his Predeceſſors, and quotes the Statute made in his Grandfathers time: In the next place, the grievous complaint of the Commons muſt bear its ſhare; then the injury to private Patrons is called in for a pretence, as if that gave riſe to the complaint (when all this while the King had power enough from the Rights inherent in the Crown, and from former Statutes, if he durſt put it in practiſe) then (which is a wonderful Inſtance of his fear to offend the Pope) for a farther excuſe, he ſets up a claim for his people, to the prejudice of his Negative voice (the greateſt and choiceſt flower of the Crown) for in the Statute of Proviſors of that year, he makes the Commons to alledge (nor is there any mark of his diſlike, but rather aſſent to it, ſo deſirous he was of an excuſe toward the Pope) that the Right of the Crown of *England, and the Law of the ſaid Realm is ſuch, that upon miſchiefs and damage which happened to his Realm, he ought and is bound of the accord of his ſaid people in his Parliament thereof, to make Remedy and Law in voiding the miſchiefs and damage which thereof cometh*, &c. Then the King goes on himſelf to alledge his own Oath to ſee the Laws executed, &c. as the Reader may ſatisfie himſelf more fully from the Statute at large, as it appears in all our Books. 25 *Ed.* 3. *cap. ult.*

I ſuppoſe this may ſufficiently ſhow how fearfully that Great and Generous Prince (not ſubject to vain fears) went about to remedy that Inconvenience: What Fruit he reap'd from the hazard he adventur'd: And how effectual that Great Medicine (our Author ſo highly commends to us) was, may be conjectur'd by the need there was of another Statute of Proviſors, the very next Parliament, *viz.* the 27 year of his Reign.

Reign. It would be too tedious to the Reader and my self, to quote all the Statutes of that kind; Instead of others which it were easie to produce, I shall onely add that of the 16 of *Rich.* 2. cap. 5. Where the Commons of the Realm having complained of the intolerable Tyrannies and Oppressions of the See of *Rome*, go on *to pray the King, and him require by way of Justice, that he would examine all the Lords in the Parliament, as well Spiritual as Temporal, severally, and all the States of the Parliament, how they think of the Cases aforesaid, which be so openly against the Kings Crown, and in derogation of his Regality; and how they will stand in the same Cases with our Lord the King*, &c. Whether this Examination was in order to the Attainder of the Persons, or Suspension of the Votes of the Dissenters, or some other purpose, I will not take upon me to enquire; Certainly considering the Greatness of the Peerage of *England* at that time, such a way of procedure shews the greatness of the mischief which was desir'd to be redrest. But the continued Complaint and fresh Endeavours for Remedy, do likewise as evidently demonstrate that none of our Kings ever found an effectual Cure, till the time of *Henry* the VIII. who yet, although he retain'd the Roman Profession of faith, denying temporal Subjection to the Pope, became liable to that Deprivation and Censure, and all that Spiritual Thunder which so severely fell upon him; and has since exercised his Successors.

But these our Princes who came after him, having generally been of the Reformed Religion, which they of *Rome* have declar'd to be Heresie, the practises among us however exorbitant, will not fall under our present consideration. I shall therefore pass over to our Neighbours of *France*; and examine how well the Priviledges of the *Gallican* Church have stood the most Christian Kings in stead, which will readily be seen if we look into their Histories: nor will we seek farther than the last Age. *Henry* the Third we know had difficulty enough with the Catholick holy League, oppos'd not only by the high-flown Jesuited Romanists, but the Bulwarks of Regal Authority, the Loyal Doctors of the *Sorbon*, who being Seventy in number, unanimously decree, *nemine contradicente*,

That

That the Subjects of France *were freed from their Oaths of Allegiance and Obedience made to* Henry *the Third: And also that the said Subjects may legally and with a safe Conscience arm and unite themselves, collect and raise money*, &c. Which Decree of the good Doctors was ratified by his Holiness in his Bull of Excommunication, which suddenly followed; and was pursued to such Extremities by the Leaguers, that they were not onely content to subject that Kingdom to the Yoak of *Spain*, but in despite of the *Sallick Law*, endeavour that the Infanta *Clara Eugenia Elizabetha* should succeed unto the Crown; and though the King turn'd Covenanter himself, and Establish'd the Oath of Union in the Assembly of the Three Estates, and personally swore to it, making it a *Fundamental Law of the French Nation, that onely a Catholick should be capable to succeed unto the Crown*, yet notwithstanding this, the said *Henry* the Third could not escape the Anger of his Holiness, and what is consequent thereto, the being depriv'd of his Kingdom and his Life, massacred by *J. Clement*, the *Jacobin*-Monk. To him we know succeeded *Henry* the IV. who after great strugling, and the same opposition from the Unanimous Determination of the Loyal *Sorbon*-Doctors, in their general Congregation, who *May* 7. 1590. Declar'd *Henry of Bourbon uncapable of the Crown, though he should obtain Absolution from the Church, and that the French were oblig'd to keep him from the Crown; that all who favour him are in perpetual mortal sin; and all that are slain in the Cause against him shall obtain an everlasting Reward, and be crown'd with the Trophies of Martyrdom.* This *Henry*, I say, having by the blessing of God, and a good Sword, added possession to his Claim, and in spite of opposition made himself Master of *France*; yet this new *Sallick Law* stood still in his light, and a Crown was not to be had but at the price of a Mass: For though it be a receiv'd Maxime, That the Crown removes all *taints* of Blood, it cannot of Opinion. One now would have expected in this instance, that the Church Doors should have flown open to receive this Royal Convert: but the case is far otherwise. Five years diligent agitation in the Court of *Rome*, and attendance on three several Popes, can scarcely compass this great Work of bringing a straid Royal Sheep

Davil. l. 10. Conclus. Facult. Paris.

D' Aubigne, Tom. 3.

Sheep into the Fold of Chriſt. The difficulties made herein will abundantly appear, as from the Hiſtories of that Age, ſo more particularly from *Cardinal D' Oſſat* and *Perron*'s Memorials. And truly 'tis remarkable when the matter was adjuſted, to what ſubmiſſions the King in his Repreſentatives was fain to deſcend: How his Commiſſioners in his Name and Behalf, beg Remiſſion proſtrate on their Faces; and being drub'd and *baſtinado'd*, as the inſulting *Italians* word it, or as the *French* confeſs, being *ſwitch'd* by his Holineſs, hardly obtain'd an Abſolution for their Maſter, who was farther oblig'd to renounce his former Inauguration and Abſolution given him in *France*, and to ſwear the Extirpation of the Proteſtants. But when all this was done, the Pacification was not fully made; but this Mighty Prince fell by the Poniard of a *Ravilliac*, and the implacable Papacy, as is notorious to the World.

Batter. relat. Thuan. Hiſt. lib. 137.

The Succeſſor to theſe, *Lewis* the XIII. having before him, the Cataſtrophe of his two immediate Predeceſſors, one would have thought might reaſonably be allowed ſome farther Proviſion for his Safety and Aſſurance of the Allegiance of his People: and to this end the Third Eſtate drew up an Oath of Fealty to be taken by all his Subjects: but it is not imaginable with what fury this was oppos'd by the Pope and Clergy; what violent and long Harangues were made in the Houſe of Peers and Commons againſt it; what Gratulations were ſent to the Clergy of *France* by his holineſs for their generous oppoſition of that Oath, complementing it as a Defence of his, and therein the Churches Rights. The Speech of Cardinal *Perron* is a ſufficient account of this matter, which was at large anſwered by the Royal Pen of King *James*, and therefore needs no new unraveling.

Harangue au tiers Eſtat.

But beyond all this, there is a particular which is not commonly taken notice of, and deſerves not to be forgotten: 'Tis this: After the *Cardinal* in his long Harangue in the Name of the *Clergy* of *France*, had baffled and expoſed the power of Kings, and endeavoured to ſubject both it and their Perſons alſo to the Diſcipline and Coercion of the *Church*, and concluded that at beſt, the point of Princes being exempt from Depoſi-

Depoſition was barely Problematical, and conſequently could not be matter of an Oath: The King fearing to provoke ſo ſtrong and eager a party, called the aforeſaid Bill for the Security of his Perſon, to his own hearing, and made an expreſs Inhibition to the ſeveral Eſtates, that they ſhould not proceed farther in it, or ſign or publiſh what they had drawn up. But this would not ſerve the turn, the Eccleſiaſticks would not ſit down with a drawn Battail, but inſolently depute in their Names the Biſhop of *Angers*, with other Prelates and *Capitulars*, among whom were *Cardinal Perron* and *Sourdis*; where *Cardinal Perron* being the Spokes-man, told the King to his Face, *That this matter lately conteſted was a point of Doctrine; and though in his Speech to the Third Eſtate he had declar'd it to be Problematical; now to cut it ſhort, he aſſerted that the power of the Pope was full, nay moſt full and direct in Spirituals, and indirect in Temporals: That whoſoever maintained the contrary were Schiſmaticks and Hereticks, even thoſe of the Parliament who had ſuck'd the Milk of* Tours. *That if the King would not immediately caſſate the Arreſt of the Parliament, and would not raze out of the Regiſters the Concluſions of the Kings Officers, he had in Commiſſion and Charge to ſay, That they would depart from the Aſſembly of Eſtates, and that being there as in a National Council, they would Excommunicate all thoſe who were of a contrary Opinion to the Propoſition which affirmed that the* Pope *could Depoſe the* King. *And if the King would not ſuffer them to proceed unto Eccleſiaſtical Cenſures, they would do it notwithſtanding, though they were to ſuffer Martyrdom.* We have here (if I miſtake not) plain enough the Judgment of the Church of *France*. Would we ſee what was the Opinion of the Pope upon it? Upon the 16 of *Febr.* there was brought, and opened, and read in the Chamber of the Clergy, a Brief of the Pope *Paul* the V. bearing date the laſt of *March* 1615. *ſub annulo Piſcatoris*, wherein his Holineſs returns his *Solemn Thanks to the Clergy of* France, *for what they had done againſt the Article of the Third Eſtate, wherein his power was concerned, deſiring them to perſevere in the ſame mind.*

Recueil tres exact & curieux de tout ce que l'eſt fait & paſs de ſingulier & memorable, en l'Aſſemblée Generale des Eſtates tenus, à Paris en l'anne 1614. Bar Florim. & Rapine.

Pag. 356.

Pag 410.

Which Brief, by the way, was read in their Chamber without any leave had or aſk'd from the King or Council. And

truly if the most Christian King be treated thus by his Subjects in duty to their Soveraign the Pope, notwithstanding the primogeniture, and other pretences of that Crown; what shall we of *England* expect, who stand in worse circumstances? We must not wonder or take it amiss that Pope *Urban* the VIII in the year 1626. by his Bull bearing date *May* 30. forbad all *Roman Catholicks* to take the Oath of Allegiance: And since the happy Restoration of his present Majesty, when several of his Subjects of the Papal Profession, offered by Oath (wherein the Supremacy is wholly wav'd) to assure their Duty and Obedience, that the Pope and his Agents look'd upon this Overture as Apostacy from him, that is, from the Christian Faith. and persecuted all those who are concern'd in the Proposal, of which see the *Controversial Letters*, and the late History of the Irish Affairs. Nor lastly, will it be at all strange, that at this day many eminent Persons of the Romish Religion, who by the great Indulgence of the State are permitted, notwithstanding their Differences in Judgment and Interest from the rest of the Kingdom, are upon assurance given of their Loyalty by the easie Test of promising it under the Seal of an Oath, permitted to have the personal and free use of their Votes in the Judging of Causes in their last Appeal, and what is the highest Trust imaginable, the making of Laws, and sit as Peers in the Great Council of the Nation, do now refuse to give the aforesaid Assurance by taking the Oath of Allegiance, though that be the general Condition previous to Session, laid not onely upon them, but all the rest of their Fellow-Subjects.

First Controversial Letter.

It is not for me, or any private person to determine of the Rights of our Superiours; but by Duty and Allegiance we are obliged to defend them. This I think may be laid down as a Maxime, That no Power is of any moment, when set in Opposition to its Superiour; and that all Pleas follow the last Appeal: So that if the Spiritual Soveraign be plac'd above the Temporal, 'tis vain to talk of any Rights the Temporal can plead in prejudice unto the other; and to speak the whole matter in one short word, Princes can have no sufficient powers against Encroachments from the Papacy, who, if the Popes

and Churches pretentions ſtand good, whenever they think fit to interpoſe, have no power at all. And thus much be ſaid upon this Head of Enquiry.

ENQUIRY V.

Whether Religion was the Cauſe of the Maſſacre in France, *and Rebellion in* Ireland?

I no way doubt that Mens Exorbitant Paſſions and Deſires are the Cauſe of all the Diſturbance in the World. According to that of the Apoſtle, *Whence are Wars and Fightings among you? Are they not from your Luſts that war in your Members?* But our Author knows well, that beſides the leading principal original Cauſe, there is an immediate evident one, which is joyn'd to the Effect; which alone in a Diſcourſe of this nature we enquire after. Now if it be manifeſt that his Holineſs the Pope, the Supreme Monarch of the Church, laid his Command upon, and with great inſtance dealt with the French King to deſtroy the *Hugonots*, had his Promiſe and Engagement that he would deſtroy them; and after he had done it, it be certain that the News of the performance was receiv'd with Joy and Exultation by the whole Roman Court, and Pope himſelf, I hope it will be ſufficiently manifeſt to whom the Action is to be imputed. I do not ſay that his Holineſs either deſign'd the manner of the Maſſacre, or was privy to all the circumſtances of it before-hand: But if I bargain with a Ruffian that he ſhall kill ſuch a perſon, whom I take to be mine Enemy, though I do not contract whether he will do it with a Piſtol, or a Sword, or with Poiſon; yet if the murder at my inſtance be committed, no ſober Judge or Jury would doubt to find me guilty in the caſe. James 3.

Now that the Pope was thus far acceſſory to that bloody Carnage, appears from *Jerom Catena*, Secretary to Cardinal *Alexandrino*, in his Life of *Pius* V. dedicated to Pope *Sixtus* V. who mentions his Holineſs his engaging in this matter, as an inſtance of his pious ſolicitude for the Advantage of the Church; in particular he tells us, *That when his Maſter Cardinal* Alexandrino, Vita del glorioſiſſimo Papa *Pio* quinto, p. 195.

drino, *the Popes Nephew and Legat in* France, *with great instance moved the breaking of the intended Marriage with the King of* Navar, *and that the Legat to divert it perswaded a Match of* Margaret *Daughter of* France, *with* Sebastian *King of* Portugal; *In answer to which, the King taking the Legat by the hand, bid him assure his Holiness* Pius, *that he concluded this Marriage for no other purpose than to take vengeance of the Enemies of God, and to chastise his Rebels, as the end should manifest: and that he did all this to obey the Instructions and the Counsels of* Pius, *who perpetually incited him not to indure such injuries committed against God and the Crown: and that he took this Course because he knew no better way to compass his end, than thus to make those of the Religion secure, having tried all other means: Then pulling a Diamond of great value off his Finger, he said to the Legat, Take this as a Pledge and Security of my Promise, and the Faith which I will alway bear to the Apostolick See, and to execute all that I have said against these impious Wretches.* He adds farther, *That the Legat excused himself from receiving the Ring, pretending that he had kept himself from taking any thing from the hands of any Prince to whom he had been sent: and besides, that he took the Word of so Great a King to be the surest Pledge and Security: But that the Ring, after the Death of Pope* Pius, *was sent to* Rome *by the King unto Cardinal* Alexandrino *in a Casket, on which were engraved these words,* Non minus hæc solida est pietas: Nec pietas possit mea sanguine solvi.

So that if we will believe either the Pope who directed, or King of *France* who executed this Tragedy, 'twas Piety and Religion, which was the Motive to it.

As to the espousal and owning of this bloody Fact, after its execution, I may not hope to express the Joy it brought unto his Holiness, since the Historian tells us that it surpasses the comprehension of Speech, and as he terms it, it was *indicible*. It created a Jubilee in its liberal importance; and whereas the Tongue was unable to speak out the full Resentment, Gesture and Action were call'd in to use their Rhetorick; and not onely all the pompous Solemnities of a Procession and Triumph, of which the Head of the Noble *Coligni*, sent as a Token from *France* to his Holiness, was a mean and inconsiderable

Mezray, Ann. 1572. Thuan. Hist. l. 53.

derable circumſtance: but Almighty God was put into the Pageantry, and a ſolemn Thankſgiving at the Church of St. *Lewis*, was an inſtance of the grateful piety of the Pope and Cardinals on this occaſion. *Stow. Speed.* Chron. in *Hen.* 2.

Let me make this matter plainer, if it may be, by an Inſtance taken from our own Hiſtories, which *ad hominem* will I aſſure my ſelf be concluſive beyond controul. It is the caſe of *Thomas a Becket*, wherein K. *Henry* the ſecond being no farther concerned, then that after intolerable affronts and perpetual vexations given him by that inſolent Prelate, he being in paſſion, and asking if he ſhould never be rid of ſo inveterate an enemy, though (as *Baronius* relates it) the *irregular deed that followed was neither acted by his will or conſent, nor done by any contrivance of his*; yet becauſe the Murder of that Prelate was conſequent to his impatient words, the poor King was by the judgement of the Church declared guilty of the whole Fact, and by the ſentence of the Popes Legates, beſides the ſacrificing ſeveral Rights of the Crown, and payment of large ſums of money; made to walk bare-foot ſeveral miles to the Cathedral at *Canterbury*, where attending a whole day and night without ſleep or food, he received from the Monks his Subjects, on his naked back, above fourſcore laſhes. And if a King was thus far criminal for occaſioning, though beſide his intendment, the death of one of his rebellious Subjects; what ſhall we ſay of that Univerſal Paſtor, who directly adviſed and commanded the ſlaughter and deſtruction of ſo many thouſands of all Degrees, Ages and Sexes, whereof a great part were certainly more innocent than that unhappy man, whoſe blood was eſteemed ſo ſacred, could be thought to be? *Baron.* in *An.* 1169.

Having given this account of the Maſſacre in *France*, let me ſee next whether my Author be in the right in his account of the Rebellion in *Ireland*; where not to rip up that old ſore, and ſhew how the *Romiſh* Factors fomented and blowed up thoſe unhappy flames, and the Pope having abſolved by his Bulls his Majeſties Subjects from their Allegiance, took upon himſelf to be their Prince and General in the perſon of his *Nuncio*, exerciſing all Regal Powers, and that not only upon

on the poor Protestants; but even the Papists also, who were guilty of that mortal sin, the designing to desert Rebellion, and returning to his Majesties Obedience: This I pass over, being the matter of a just History, and shall produce only two Testimonies in evidence to my present Conclusion, and both of them so early a date, as not to admit that common excuse, which the *Irish* are alwayes ready to offer; that they did not rebel against the King, but fought against his Enemies and Regicides.

The first of these shall be the Brief of Pope *Urban* to *Oneal*, bearing date *Octob.* 8. that is our *Sept.* 28. 1642. which was before the first battel between the King and his Rebels in *England* at Edge-Hill. The Brief runs thus,

To his beloved Son Eugenius Oneal. *You are accustomed to omit no occasion to testifie your singular zeal and endeavour which you derive from your Ancestors of defending the Church; and of this you have given a recent testimony by designing to go into* Ireland *to take care of the concerns of the Catholicks: Wherefore your Letters came very welcom to me, whereby you signifie your intended Voyage, and taking your Auspice from the Divine Assistance, have not less humbly than religiously desired of Us our Apostolical Benediction. We highly commend your constancy against the Hereticks, and sincere Faith; expecting from you in this opportunity, the proofs of your Valour, which have formerly given you renown, and will be exemplary to others. We hope the most high will be at hand to assert your Cause, and will make known his saving health among all Nations. In the mean time, that you may proceed with greater assurance, praying incessantly to the divine Clemency, that he would frustrate the endeavours of your Enemies, we give to you, and those others who promote the affairs of the Catholicks in the aforesaid Kingdom, our Benediction; and to all and each of them, if they being penitent, are confest and duly refresht with the holy Communion, if it may be had, plenary Remission and pardon of their sins, and also at the point of Death plenary Indulgence.* Dated at *Rome* under the Seal of the *Fisher*, the 8 day of *Octob. A.* 1642. and of our *Papacy* 20.

My next Proof shall be from a zealous Votary of the Church of *Rome*, Father *O-mahon*, in his Apology for the Right to the King-

Kingdom of *Ireland*, in behalf of the Catholicks against the *English* Hereticks; and his Exhortation, where after other laudable Documents, he thus beſpeaks them.

Disputatio Apologetica de jure regni Hiberniæ pro Catholicis Hibernis adverſus hæreticos Anglos, Autore C. M. Hiberno Artium & S. Th. magiſtro, &c. num. 2.

My Country-men of Ireland, *Go on and proſper, fulfil the work which you have begun for your Defence and Liberty; deſtroy the Hereticks your Enemies, and all their Abettors; you have already killed an hundred and fifty thouſand of them in theſe four laſt years, I mean from 1641. to this preſent 1645. wherein Ireland, the which your Enemies in their Writings roar out and confeſs; and you acknowledge, and I believe, that more of the Hereticks have been killed, and would to God that all had been ſo. It remains that you deſtroy thoſe that yet ſurvive, or at leaſt drive them out of* Ireland, *that they may no more infect our Catholick Country with their Hereſies and Errours.*

I ſhall trouble the Reader no farther on this Head, but deſire him to take his choice whether he will believe my Author, who ſayes the Rebellion of *Ireland* was not for Religion; or his Holineſs (whom in this caſe we may allow to be infallible) who ſayes it was: Or if we will avoid ſo odious a compariſon, whether we will think our Author ſpeaks truth, or Father *Mahun*, who was not a ſtranger to the action he talks of, and would be thought to know what belongs to War and Religion, as well as any of his neighbours; though, by the way, he alſo confutes that repreſentation which our Author makes of the ſmall numbers of Proteſtants murdered by the Rebels; for our Author ſeems to ſuggeſt, *That indeed this thing which we talk of as a Maſſacre, and a War, was only a Scuffle at a* Wake, *where a few broken ſhins or heads determined the quarrel; and after the application of a plaiſter of* Diapalma, *all was preſently made well again.* But there is nothing ſo manifeſt, that ſome *Romaniſts* have not the confidence to deny: And truly, they who teach their Votaries in the immediate concerns of their immortal Souls, to renounce all their ſences and reaſon to boot, need not deſpair of obtruding any thing upon the credulous world. P. 19.

It may here be expected, that from the before-going premiſſes, I ſhould now draw out Concluſions, and thoſe ſeverely preſſing on that whole ſort of men, who under divers notions

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ons and pretences call themselves *Roman Catholicks*; that I should exhort our Patriots to oppose sanguinary Laws against inhumane bloody practises, and pecuniary, or other strict restraints against licentious Principles. To put it out of their power to hurt the publick, whose very Religion makes it impossible for them to give any competent security that they will not destroy it: And in a word, to avert those mischiefs by precaution, which if allowed to gather strength, will be so fatally destructive, as not to be repaired but after punishments. But this is not my aim, who press the discoveries which I have made, no farther than to arm those who are so fortunate to have been educated in a Faith of peaceful Duty and Obedience, not to be tempted by false pretences to desert it; and to perswade all those who have been so unhappy to be entangled in that endless maze of Error the *Roman* Church, to quit both it and those pernicious guilts, which I have shewed to be its necessary and individual adherents.

I contend not against Names and Notions, but Vice and Mischief; nor am I angry with men, but with that which destroys Human Society. I would not make any Faction look worse than it is. But I can never hold that for Religion which teaches men to Violate their Faith; to Worship Wood and Stone; to Make, and then Devour their God; to Blow up Senates; to Massacre Nations, and Kill Kings.

FINIS.